

Journey to the Hereafter

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UNIT

B

CHAPTER

ONE

Death: The Gate to the Unseen World

CHAPTER OBJECTIVES

- 1 Learn about death.
- 2 Acquire the proper understanding of death.
- 3 Acquire the proper belief in the Angel of Death.
- 4 Recognize the importance of remembering death.
- 5 Learn and memorize the hadeeth on becoming mindful of death.
- 6 Learn and memorize the du'aa's in this chapter.

VOCABULARY

Al-Mawt الموت

Malak-ul-Mawt ملك الموت

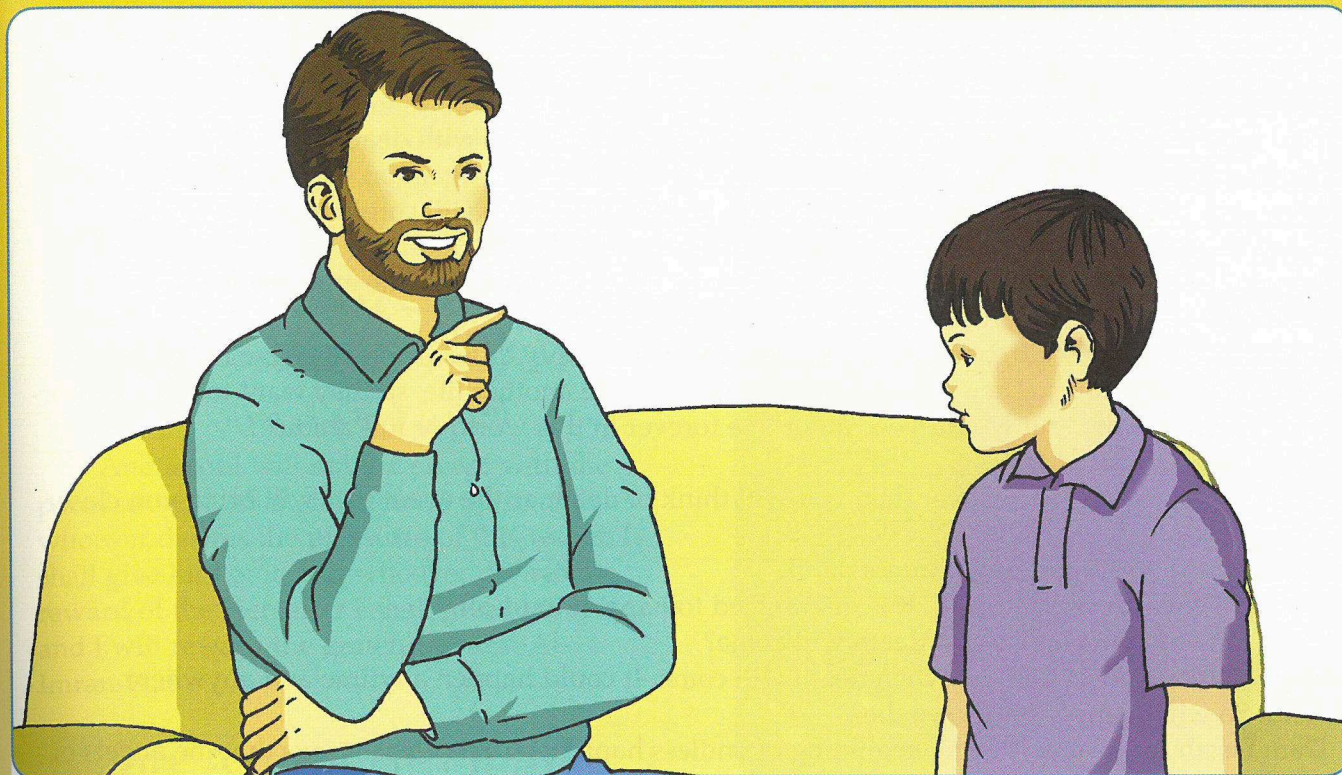
Izra'eel عزرائيل

Think of a baby who has just opened his eyes to the world and a man who is about to breathe his last breath. All human beings will live until a certain day and then die. God in the Qur'an gives an account of the attitude commonly shown towards death in the following verse:

﴿قُلْ إِنَّا لِلَّهِ وَأِنَّا إِلَيْهِ رَاجِعُونَ﴾
 مَلَكُوتِكُمْ ثُمَّ تَرْجَعُونَ إِلَيْهِ عَالِمِ الْعَالَمِينَ وَالشَّهَادَةِ
 فَيَقُولُ لَكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿الجمعة: ٨﴾

"[O Muhammad] Say: the death from which you flee will truly overtake you: then you will be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that you did!" (Surat al-Jumu'ah: 8)

The majority of people avoid thinking about death. In the rapid flow of daily events, a person is usually preoccupied with day to day living concerns. For example: what color of clothing to wear next morning; what to eat for supper; what college to enroll in; what company to work for. These are the kinds of issues that receive our daily consideration. Life becomes a routine process of such minor matters.



Attempts to talk about death are often interrupted by those who do not feel comfortable hearing about or discussing the subject. Many people live in a state of avoidance of the inevitable, hoping that death will come only when one grows older. Yet it should be kept in mind that living for even one more hour is never guaranteed. One witnesses death on a daily basis by simply turning on the latest news update or even experiencing it within one's own personal environment. But still this is not enough of a reminder for

many that death is inevitable and the time of its coming is known by none.

Nevertheless, when death comes to man, all enjoyments of life suddenly vanish. The memory of the "good old days" in this world endures no more. Think of everything that you are able to do right now: you can blink your eyes, move your body, speak, and laugh. All these are normal functions of the body. Now think about the state and shape a body will take after death.

Death is Inevitable

Zaid: Dad, Bilal didn't come to school today; his grandmother passed away last night..

Dad: *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* Inna lilalahi wa inna ilayhi raji'oun

Zaid: What does that mean?

Dad: It means, "We belong to God and to Him we will return." This also means that Allah is the one who gave us life, and at some time, He will take it away. Then He will question us about our deeds. Anytime you hear someone has died you should say that.

Zaid: Oh, I did not know that. Anyhow, Bilal must be very sad, because he loved his grandmother so much.

Dad: I am sure he did and insha-Allah I will take you to go visit him.

Zaid: Bilal would really appreciate that. Dad, I have a question.

Dad: Yes, Zaid?

Zaid: Why do people die? Why can't we just live forever?

Zaid: How? I am confused!

Dad laughed and explained: Zaid, our life on this Earth will end with death, we will be buried in the ground, just like Bilal's grandmother. However, Allah will raise the dead again on the Day of Judgment. We will have new bodies but will have better bodies. Then they will continue to live forever.

Good people will enjoy life in Jannah and evil ones will suffer in Hell-fire.

Dad: I understand, Zaid, but don't fear death too much. Only those who disbelieve in Allah are really scared of death. They are not sure if they will have another life, so they want to live here forever. But would you rather live forever in this world or in Paradise?

Zaid: Paradise of course!

Zaid: Now I am beginning to understand.

Dad: No one can escape death. It is guaranteed to happen to us all.

Dad: No one knows for sure when death will come. It could happen anytime and anywhere.

Dad: Death for believers is the beginning of endless happiness. The Qur'an says that the angels of death will take out the soul of a believer very gently and peacefully. And then the angels will say "Enter the Garden as a reward for your good deeds."

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"Peace be upon you! Enter the Garden as a reward for your good deeds."

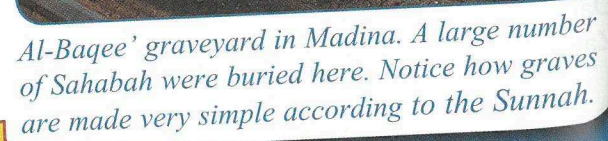
Death is known in Arabic as Al-Mawt الموت. It is the end of life in this world. It happens to all humans and other living things when Allah wants them to die. Allah says,

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"Every soul shall taste death [in the end]; to Us shall you be brought back." (Surat al-'Ankabut: 57)

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Therefore, the real reason behind the death of a person is Allah's will. Allah also decrees the way a person dies. Some people die of disease or organ failure, others die in wars, some in car accidents or plane crashes and many are killed in earthquakes, hurricanes, floods, fires or other natural disasters. These are the causes of death, but not the ultimate reason. When the time of death is



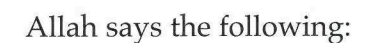
Al-Baqee' graveyard in Madina. A large number of Sahabah were buried here. Notice how graves are made very simple according to the Sunnah.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبَهَا
مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا فُتَاتٍ وَمَنْهَا
وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ فُتَاتٍ وَمَنْهَا وَنَجْرِي
الْمُتَكَبِّرِينَ ﴿١٤٥﴾ ۝ آل عمران: ١٤٥

The Angel of Death

﴿قُلْ يَتُوبُ غَدُكُمْ ۚ إِنَّكَ أَلَدَىٰ مَوْلَىٰكَ إِلَٰهٍ عِندَ مَا تُرْجَعُونَ﴾ ﴿١١﴾

This angel knows us better than our parents know us. He knows where we are and how we are to die. His main responsibilities are extracting the soul from the body. He can enter any and every place where a person is to die, in order to perform his duty. We cannot escape death, for whatever Allah wills will happen. The Angel of Death can easily reach kings in their palaces, troops in their barracks, powerful people in their secure castles, and every single other person in this world.



“Wherever you are, death will reach out to you, even if you were in towers built up strong and high.” [Surat-un-Nissa:78]

As far as the removal of the soul from the flesh is concerned, the Angel of Death will extract it from good people with ease. For those who are bad, the removal of the soul will be difficult. The Qur'an and the Sunnah do not mention another name for the Angel of Death. Some scholars say his name is Izra'eal عزرائيل. However, we have no reliable evidence to support this.

Selected Story

It is said that during the time of Prophet Suleyman (Solomon), a man noticed the Angel of Death staring at him. He was afraid the Angel was coming for him and he didn't want to die yet, so he rushed to Prophet Suleyman عليه السلام. "Please use the gifts Allah gave you to send me to the other side of the world immediately." Prophet Suleyman عليه السلام took pity on him and sent him to India in a split second. When he got there, who was there to meet him - the Angel of Death! "I've come to take your soul," he told the man. "How did you find me, and why were you staring at me in Jerusalem," stammered the man. "I was surprised to see you there because Allah had told me to take your soul here in India," the Angel of Death replied.

Accepting Death

All living things, including animals, plants and people, die. It's difficult even for adults to understand and accept death. It may be the hardest thing of all to accept. The best thing to do is trust Allah سبحانه وتعالى, for He is the Wisest. Allah سبحانه وتعالى created us to live this life as a test. We all know that we won't live forever. All the prophets, from Adam to Muhammad ﷺ, lived for only a certain period of time. Death happens, and we have no control over when it will occur. Alhamdulillah, Allah سبحانه وتعالى blesses most of us with long lives. Lots of people live well into their 70s or 80s, and even longer.

Sometimes younger people die. Sometimes a person gets very sick, and despite all the hard work of doctors he or she dies. Medical treatment often helps patients regain their health, but nothing can keep a person alive if Allah has decided he or she should die. Sometimes people die suddenly in accidents or in wars or as a result of crime. This may be the hardest kind of death for families and friends to deal with because it happens so suddenly and it is a real shock. There is no time for them to emotionally prepare themselves for such a loss of a loved one. But death, as everything else in life, happens for a reason. We must always keep in



mind that Allah سبحانه وتعالى is the one who created us, and He will decide when to take us back.

As Muslims, we believe that death is a departure from this life to another eternal life. Eternal life is a life that never ends. Therefore, death is not the end of a person's existence. Rather, eternal life is to come, and we pray for God's mercy to be with the departed. Death can be a very painful and

emotional time, yet it may be filled with hope and mercy. Allah says:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ
لِجَمْعِكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ دَخَلَ الْكَا
رَ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعُ الْغُرُورِ ﴾ آل عمران: ١٨٥

"Every soul shall have a taste of death: In the end you will be brought back to us. And only on the Day of Judgment will you be rewarded. Then, he who is saved from the fire and admitted to Paradise will truly win, because the life of this world is nothing but goods of deception." (Surat-Al-Imran:185).

Anatomy of Death

When the soul leaves the body, what remains will become nothing but a "heap of flesh and bone." The body, silent and motionless, will be carried to a funeral home or special place. It will be washed for the last time, wrapped in a shroud and carried in a coffin to the graveyard. Once the remains have been lowered into the ground they will be covered with soil. This is the end of a man's story. From then on, he is simply one of the names represented in the graveyard by a stone.

The immediate family members of the deceased person will have to deal with their loved one's death. An official death certificate will be issued by the state and his or her file at the public registration office will be archived.

During the first years, some will mourn. Yet, time will work against the memory of the dead person. Four or five decades later, there will remain only a few who remember the dead person. Before long, new generations will come and none of his generation will exist any longer on Earth. Whether you are remembered or not after your death will be worthless to you.

While all this is taking place in the world, the corpse under the soil will go through a rapid process of decay. This process will con-

tinue until all that remains are pieces of bones. These bones may vanish after hundreds or thousands of years. Only the "tail bone," or the coccyx of the lower back will endure all decay process.

There is no chance of going back to the old life again - gathering around the supper table with family members, socializing or having an honorable job are all history and will never again be possible.

In short, the "heap of flesh and bones" to which we assign an identity faces quite an inevitable end. On the other hand, the soul which is ultimately who we are will leave this body as soon as the last breath has been breathed.

Proper Understanding of Death

There is no doubt that thinking of death brings fear to most minds and hearts. However, death to the believer is the time when man meets his loving Lord. It is the time when the believer is set for the journey to the beautiful Paradise. In this life, the believer cannot see Allah or meet His prophets and messengers and all the great people of the past, but after death, all that becomes possible. In this life, we get tired, become ill, experience sadness and suffer different pains. In Paradise, on the other hand, we will be, insha Allah, free of all these troubles. Departing this imperfect life and moving on to the eternal perfect life in Paradise requires one to go through the process of death. Therefore, death to the true believers is not a bad thing; rather, it is the way to Jannah, or Paradise.

Truly, death is the moment when the next life starts. Disbelievers who think life ends with death are in such a hurry to accomplish everything they want to in life. They don't think twice before doing something. They often don't make a distinction between what is right and wrong. They believe that death will put an end to all of the joys and pleas-

ures of this world. Being terrified at the thought of death, disbelievers turn their backs on reality or simply try to forget it.

A true believer will consciously think about death rather than avoid it. Making the life of this world one's only goal is the greatest danger. Our Prophet ﷺ used to say this du'aa':

اللهم لا تجعل الدنيا أكبر همًّا ولا مَبْلَغ علمنا

"[O Allah] Let not this life be our greatest concern nor all that we know about." (Al-Tirmidhi 783).

We all know that the life we are living is temporary. One day it will come to an end. We are all born and we all must die and return to Allah سبحانه وتعالى. Life slips away second by second. Are you aware that every day brings you closer to death?

Al-Hasan Al-Basri* once said:

“ابن آدم إنما أنت أيام ، إذا ذهبَ يومك ذهبَ بعضك”

Oh son of Adam, you are only [living for a] few days. If one day goes away, part of you goes away with it!

* Al-Hasan Al-Basri was a great Muslim scholar who was a student of many of the Sahabah. He met more than 500 companions of Prophet Muhammad. He lived and died in Al-Basrah in Iraq.

Remembering Death

Many people become bad and do evil things because they expect a long life ahead of them. They do not realize that death might come to them any time regardless of age and good health. Prophet Muhammad ﷺ encouraged Muslims to remember death frequently. Abu Hurayrah narrated that Rasoolullah once said:

“اكثرُوا ذِكْرَ هَازِمِ اللذاتِ، يَغْنِي المَوْتَ”
رواه الترمذي والنسائي وأحمد وابن ماجه

“Remember what takes away joys of life.”
(death)

Reported in At-Tirmithi, An-Nasa'ee, Ahmad and Ibn Majah

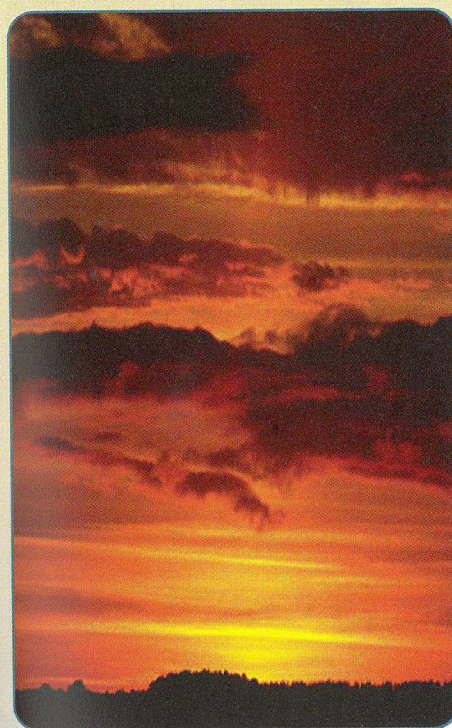
The Prophet meant that when people remember death, they will improve their behavior. Those who want to win Jannah quit doing bad deeds when they remember that they may die while doing such evil things. They understand that death might come sooner than they think. Therefore, remembering death frequently helps us improve our behavior. Those who do not think about death will realize too late, when it is too late for them to change their bad records in their books of deeds. Ali Ibn Abi Talib says,

الناس نيام فإذا ماتوا انتبهوا

“People are asleep, and they will only wake up when they die.”

Ali Ibn Abi Talib

Death.. The Sunset of Life



Oh visitors in this world
Your final destination is your grave
This travel of yours in this world
Will last for just two days

All this wealth will be of no use
All these luxuries will bring no escape
Your final bed is your grave
And still you are not afraid

All the rich and poor will stand side by side
All the powerful and the weak will be side by side
Your wealth will take you nowhere
Your money might just bring more despair.

This small grave of yours,
Is in fact your real destination, your real home.
Where you will be asked about your travel,
Your God, your prophet and your life.

Haven't you witnessed any death?
Haven't you ever buried the deceased?
Yet you are not afraid of that time,
That moment when you will be questioned about your belief

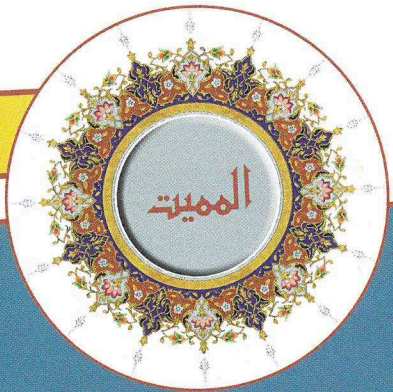
Open your eyes and look around.
Look at all those who have passed.
This is your first and last chance,
Your only chance to work for the time that lasts....

Source: www.Turntoislam.com

99 Names of Allah

Al-Mumeet

Allah is the giver of death.



Du'aa'

Prophet Muhammad recommended that no one should wish for death. But when a Muslim goes through difficult times, and he or she might prefer death over life, the Muslim should make this du'aa':

اللهم أحيني ما كانت الحياة خيراً لي ، وأمتني ما كان الموت خيراً لي

"Oh Allah, keep me alive as long as living is good for me. And grant me death when death is better for me."

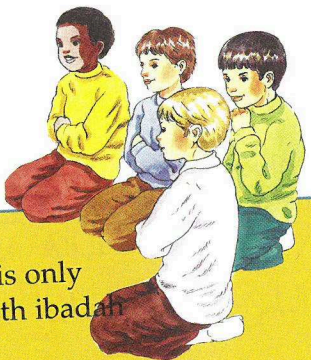


FAITH IN ACTION



★ Always remember that your life on Earth is only temporary, so it's wise to fill your time with ibadah and good deeds before your time is up.

★ Whenever you lose a loved one, say: "إن لله وإن إليه راجعون" Inna Lillahi wa inna ilayhi raji'oun." From Allah we come, and to Allah we return.



CHAPTER REVIEW

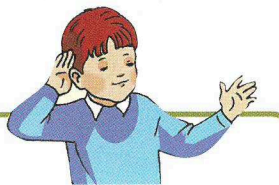
Projects and Activities

1. Share with your classmates your personal experiences of death in your family.
2. Visit a graveyard with your teacher and classmates or with your family. Write an essay describing your feelings and the lessons you learned.
3. Suppose you knew that your life would end in a few days! Write a journal entry describing what things you would definitely do before departing this world.



Stretch Your Mind

1. Which is more frightening: death or the consequences of committing the major sin of disbelief in God? Explain your answer.
2. Why is it important to learn about death?



Study Questions

- 1 What is death?
- 2 What is the real reason people die?
- 3 Do only old people die? Explain your answer?
- 4 What are the positive aspects of death that believers see?
- 5 What should you say when a loved one passes away?
- 6 What should a Muslim do when he or she experiences harsh situations and thinks that death might be better than life?
- 7 Describe how death happens to believers.
- 8 Describe how death happens to disbelievers.

UNIT

B

CHAPTER

TWO

Salat-ul-Janazah

CHAPTER OBJECTIVES

- 1 Learn the importance of Salat-ul-Janazah.
- 2 Learn how to perform Salat-ul-Janazah.
- 3 Learn the benefits of Salat-ul-Janazah.
- 4 Learn and understand the hadeeth on the reward of praying Salat-ul-Janazah.
- 5 Learn and memorize the ahadeeth in this chapter.
- 6 Learn and memorize the du'aa's in this chapter.
- 7 Learn about un-Islamic practices some Muslims do at funerals.
- 8 Learn how a Muslim should be buried.

VOCABULARY

Salat-ul-Janazah صلاة الجنازة

Ghusul غسل

Kafan كفن

Fard Kifayah فَرْضُ كِفَايَةِ

Importance of Salat-ul-Janazah

As we have discussed in a previous chapter, death is a fact of life that Allah سبحانه وتعالى wills on us. We can do nothing to change when, where, or how we die. However, when a Muslim dies, the community is obligated to perform a very important act in Islam: Salat-ul-Janazah, or the funeral prayer. Prophet Muhammad ﷺ commanded it to be done for all deceased Muslims, and this has been done so ever since.

If a Muslim dies in the community, Salat-ul-Janazah becomes obligatory on all Muslims in the area, until some of them per-



form it. Scholars of Islam call this Fard Kifayah. This means that if some Muslims perform it, they will be rewarded for it and the rest of the community are not obliged to do it again.

The reward of performing and attending Salat-ul-Janazah is great. Let us learn this important hadeeth:

Hadeeth Shareef

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ :
 "من شهد الجنازة حتى يصلي فله قيراط من الأجر، ومن
 شهد حتى تدفن كان له قيراطان. قيل: وما القيراطان؟ قال:
 مثل الجبلين العظيمين"
 رواه البخاري

Abu Hurayrah narrated that Rasoolullah ﷺ said:

"Whoever follows a funeral procession and offers the prayer for the deceased...will gain a Qeerat of great reward. And if he follows the funeral until the dead person is buried, he will be rewarded two Qeerats." Abu Hurayrah was asked: "What are the two Qeerats?" He answered: "Great rewards like two huge mountains."
 Reported in Al-Bukhari

حديث
شريف

When Abdullah Ibn Omar heard this hadeeth from Abu Hurayrah, he felt very sad. He said, "I missed many rewards like this in the past."

The requirements for a janazah prayer are the same as for your daily obligatory prayers. You must have wudoo', and be properly dressed for Salah. The Janazah prayer should be performed facing the Qiblah. However,

there are some differences between janazah prayer and a regular prayer. They include the following:

1. There is no fixed time for offering it. It may be offered at any time, including at regular prayer times.
2. There are no rukoo', sujud, or tashahhud in Salat-ul-Janazah. We stand throughout Salat-ul-Janazah.

THE STEPS OF PERFORMING JANAZAH

The Muslim has been taught to treat the dead body with gentleness and respect. Cremation, or burning the dead body, is forbidden. Rather, the body is cleaned, scented, and covered with a clean cloth for burial. The body should be buried by Muslims as soon as possible. There are five main steps for the preparation of a Muslim body for burial. The procedure is as follows:

1. Ghusul (Body Washing)

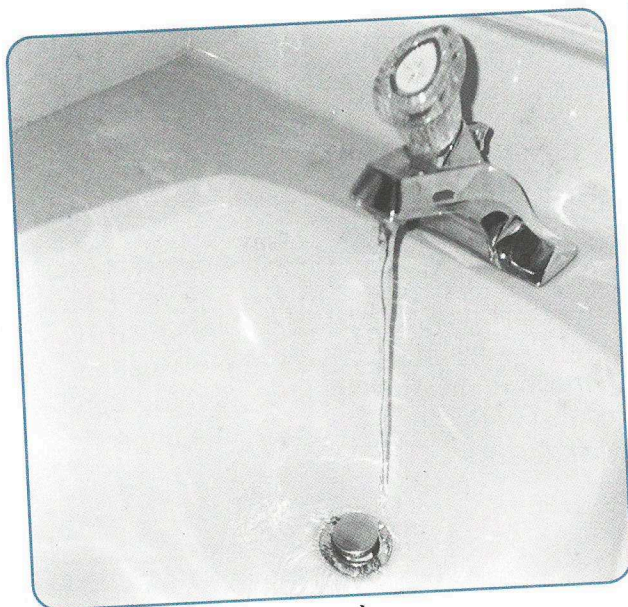
Washing the body is very important. There are some rules that are to be followed. A man's body should be washed by men only, and only women are allowed to wash a woman's body. Private parts must be covered, and only water and soap should be used.

2. Kafan (Wrapping)

The body must be covered in a clean piece of cloth (preferably white). It is prohibited to use silk on men. Three pieces of cloth are used for men, and five pieces for women. The body must be completely and properly wrapped.

3. Salah (Prayer)

As you learned earlier, Salat-ul-Janazah differs from a regular prayer. The entire prayer is performed standing; thus sujud, rukoo', and juloos are not part of this special



salah. Those performing the janazah prayer should form rows, preferably three, facing the Qiblah.

With the right niyyah, or intention, the imam leads the prayer. He starts the prayer by saying "Allahu Akbar" while raising his hands to the shoulders. The followers all raise their hands and repeat "Allahu Akbar" silently or aloud. Just like the regular prayers, the right hand should be placed over the left on the chest or the abdomen. Then everyone should read Surat-ul-Fatihah silently, or a short du'aa'.

The imam then repeats "Allahu Akbar" and everyone repeats it, this time raising the hands, or without raising the hands. At this point, recite As-Salat-ul-Ibraheemiyyah, that we recite after At-Tashahhud in the regular salah.

Again, the imam will say 'Allahu Akbar' for the third time, and the followers will repeat "Allahu Akbar'. This time, a du'aa should be made on behalf of Muslims around the world and for the dead person. Rasoolullah used to say this du'aa' at this point:

“اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا
وذكرنا وأنثانا وصغيرنا وكبيرنا

"O, Allah, forgive the sins of those of us who are alive or dead, and those who are among us or far away, males and females, young and adults."

Then you may add a du'aa' for the dead person.

After the above du'aa', there is a fourth and final 'Allahu Akbar'.

When this is done, the imam will end the prayer with tasleem, that is to say "Assalamu alaykum wa Rahmatullah" once, as he turns his face to the right, and again as he turns to the left. Everyone is to repeat this silently.



4. Funeral Procession

The funeral should be silent, and it is absolutely forbidden to accompany the funeral with music or loud crying or screaming.

5. Burial

The grave should be deep and well made. It is recommended not to use a casket or a coffin unless it is required by law. The body of the deceased should be lain on the right side toward the Qiblah, the direction of the Holy Ka'bah. Those who are placing the body in the grave are to say:

بسم الله وعلى ملة رسول الله

"In the name of Allah and according to the way of Rasoolullah."

And the Prophet used to recite this ayah then:

منها خلقناكم وفيها نعيدكم ومنها نخرجكم
تارة أخرى

"We created you from it Earth and we turn you back into it, and we will take you out of it one more time."



Other Lessons Concerning Salat-ul-Janazah

1. The Importance of Salat-ul-Janazah and the Du'aa' the Dead

When a person dies, the opportunity for that person to do good deeds ends. However, in certain cases, what continues to happen here on Earth may continue to give benefit to the deceased. The Prophet Muhammad ﷺ said that if a Muslim dies and his funeral prayer is attended by a group of at least one hundred Muslims, and they all sincerely pray for his forgiveness, he is automatically forgiven! This should encourage us to attend funeral prayers, and to want others to attend ours when our time comes.

2. People the Prophet Did Not Pray on

Prophet Muhammad ﷺ performed a Janazah prayer for every Muslim, whether he was known to be a good, pious Muslim, or a Muslim who was known to cause trouble and commit crimes. One exception, however, was

when he was told about a dead person who had committed suicide. The Prophet refused to lead the prayer on him, but asked those present to pray on him. The Prophet wanted to teach everyone a lesson that killing oneself is a great sin that no one should commit. Also, Prophet Muhammad ﷺ refused to pray a Janazah for those who died in debt until it was paid on their behalf. This should serve as an example of how important it is to pay off a debt as soon as possible, since we never know when we will die.

3. Important Good Deeds

There are certain good deeds that will continue to provide reward for the Muslim even after he or she has passed away.

حديث
شريف

Hadeeth Shareef

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، وعلم ينتفع به، وولد صالح يدعو له" رواه الترمذي والنسائي

Abu Hurayrah narrated that Rasoolullah ﷺ said:

"When the son of Adam (a person) dies, he will not be able to do good deeds anymore. However, he will continue to receive rewards due to the following: a running charity (mosque, school, etc., that he built or paid for as a charity), good knowledge he taught to others, and a good son or daughter who is making du'aa for him."

Reported in At-Tirmithi and An-Nasa'ee

Following the Sunnah of the Prophet ﷺ

Upon death, those with the deceased are encouraged to remain calm, pray for the dead person, and begin preparations for burial. The eyes of the dead should be closed, and the body covered temporarily with a clean sheet. It is forbidden for those in mourning to yell or scream. Sadness is normal when one has lost a loved one, and it is natural and permitted to cry. When the Prophet Muhammad's ﷺ own son died, he said:

"The eyes shed tears, and the heart is grieved, but we will not say anything except that which pleases our Lord."

A Muslim should try to be patient and remember that Allah سبحانه وتعالى is the One Who gives life, and takes it away. It is not for us to question His wisdom.

It is also recommended to visit those who have lost a loved one and offer ta'ziyah, or condolences. When offering condolences, Rasoolullah used to say to the family of the dead:

"لله ما أخذَ ولله ما أعطى وكلُّ شيءٍ
عنده بأجلٍ مسمى"

"It is Allah's what He took away, and it is His what He gave, and every thing or soul has a set time to live."

Then we should encourage the family to show patience, and to seek the rewards from Allah by accepting what Allah has decided for them.

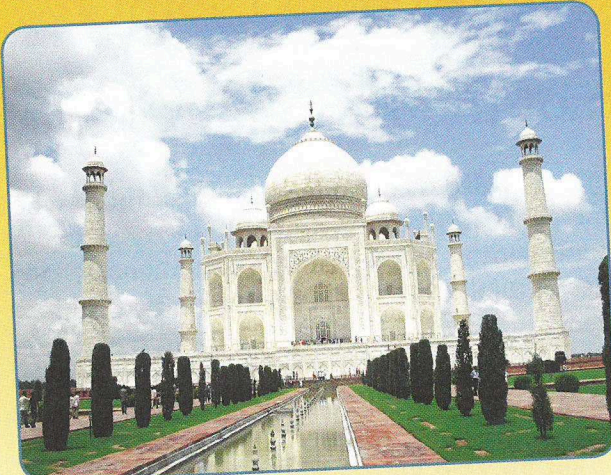
Following the Sunnah of Rasoolullah is the best practice of all and we should follow it in Janazah, and in all other aspects of our life.

Un-Islamic Traditions During the Janazah

Traditions and cultures can play a big part at such times. It is permitted to follow traditions as long as they don't conflict with Islamic principles. Below is a list of some un-Islamic practices:

1. Screaming and yelling
2. Hitting oneself
3. Playing musical instruments
4. Distributing cigarettes or alcoholic beverages
5. Building a structure or a tomb on the grave
6. Placing the body in a coffin inside the grave, unless it is absolutely required by state regulations
7. Women wearing revealing or tight outfits
8. Spending too much on the funeral arrangements
9. Paying someone to read the Qur'an during the funeral
10. Building fancy and expensive graves

Two Graves



Taj Mahal, India

The Taj Mahal in Agra, India is a tomb built by King Shah Jahan for his beloved wife. He was later buried next to her. It is a beautiful structure and considered one of the Seven Wonders of the World. However, building tombs and structures on graves is not a proper practice in Islam.



The grave of Uthman Ibn Affan Radi-Allahu Anhu in Madinah

This picture shows the grave of Sahabi Othman Ibn Affan. Notice how simple the grave is.

FAITH IN ACTION

- ★ Always pray Salat-ul-Janazah when you have the chance, and learn that Muslims are to pray Salat-ul-Janazah.

CHAPTER REVIEW

Projects and Activities

1. Practice, along with your friends, how Salat-ul-Janazah is performed. Have someone videotape you. Then present the video to the class.
2. Whenever possible, participate in Salat-ul-Janazah in a masjid near you. Then, write an essay describing the procedure of Salat-ul-Janazah you followed, and how you felt about it.

Stretch Your Mind

What are the similarities and the differences between how Salat-ul-Janazah and regular prayer are done. Create a table to illustrate your answer.

Study Questions

- 1 Define the following terms:
a. Qeerat b. Kafan c. Ghusul
- 2 What should Muslims do if one among them dies?
- 3 How is Salat-ul-Janazah performed?
- 4 On whom did the Prophet refuse to pray Salat-ul-Janazah?
- 5 List five unacceptable practices that unfortunately sometimes occur during funerals.

UNIT

B

CHAPTER

THREE

The Life in the Grave

CHAPTER OBJECTIVES

- 1 Learn what happens to the human being after death.
- 2 Explore the life in the grave.
- 3 Explore what the believer will experience in the grave.
- 4 Explore what the disbeliever will experience in the grave.
- 5 Learn and understand the hadeeth narrated by Al-Baraa' رضي الله عنه about life in the grave.
- 6 Learn and memorize the hadeeth about the punishment in the grave.
- 7 Learn and memorize the du'aa's in this chapter.

VOCABULARY

Al-Qabr القبر

Na'eem-ul-Qabr نعيم القبر

Athab-ul-Qabr عذاب القبر

Malak-ul-Mawt ملك الموت

Al-Barzakh البرزخ

You have probably attended a funeral and followed the procession to the graveyard. You may also have witnessed the moment when the body is lowered into the grave, its final resting place. Then the dirt is dumped into the grave, and the dead person is never seen again.

What Happens Next to the Dead Person?

Some people think that nothing happens to the deceased person once he or she has been lowered into the grave. They assume this because they can't see or hear anything in the cemetery. According to Islam, life continues in the grave, too. It is a different kind of life from the one we all know, with differ-

ent rules and criteria. One doesn't need air and food to live in the grave, as one needs in this life. For Allah, anything is possible.

The life in the grave, or Al-Qabr, is called Al-Barzakh in Arabic. It means "the barrier," because it functions as a barrier between this life and the Day of Judgment.

What do the Qur'an and Sunnah say about the life in the grave?

The Qur'an didn't say much about the life in the grave. However, Allah alluded to the punishment in the grave for the disbelievers in Surat Ghafir. Allah mentioned what Pharaoh and his followers will face in the grave and on the Day of Judgment. Allah said,

﴿وَحَاقَ بِفِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ تَجْرِي مِنْ تَحْتِهِ فَتَجَرَّوْهُ وَأَخْرَجَتْ مِنْهَا كُلَّ ذِي فَتْرَةٍ ﴿٤٦﴾ فَجَعَلَتْ آيَاتَهَا عَلَيْهَا عُتَرًا وَعِصًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٧﴾﴾ غافر: ٤٥ - ٤٦

The severe punishment surrounded the people of Pharaoh.

They will be brought to fire every morning and evening [in the graves]*: And on the Day of Judgment it will be said: "Cast the people of Pharaoh into the severest punishment!" [Surat-Ghafir:45-46]

Imam Ibn Katheer said: "This ayah is a great basis to prove the existence of punishment in the grave." Imams Mujahid, Ikrimah, Muqatil and Muhammad Ibn Ka'b said: "This ayah talks about the punishment in the grave." Then Allah says after it "...and on the Day of Judgment cast the people of Pharaoh into the severest punishment!"

As for the Sunnah, many ahadeeth in Al-Bukhari, Muslim and other books of hadeeth mentioned the entertainment, as well as the torture, in the grave explicitly.

عن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: "عَذَابُ الْقَبْرِ حَقٌّ"

رواه البخاري

Aishah narrated that Rasoolullah said:

"The Punishment in the grave is true."

Reported in Al-Bukhari

The First Night in the Grave

Let's learn from the Prophet what happens in the grave after the dead person is buried:

Al-Baraa' Ibn 'Azib said: "We went out with the Prophet of Allah ﷺ, accompanying the funeral of a man of the Ansar. When he reached his grave, it was not yet dug. So the Prophet of Allah ﷺ sat down and we also sat down around him, as if birds were over our heads. He had in his hand a stick by which he was scratching the ground. He then raised his head and said: "Seek refuge in Allah from the punishment of the grave." He said it twice or thrice. Then he continued, "When a human being is lain in his grave and his companions return and he even hears their footsteps, two angels come to him and wake him up and ask him: 'O (so and so)! Who is your Lord, what is your religion, and who is your Prophet?"

He will reply: 'My Lord is Allah.'

They will ask him: 'What is your religion?"

He will reply: 'My religion is Islam.'

They will ask him: 'What is your opinion about the man who was sent on a mission among you?"

He will reply: 'He is the Apostle of Allah.'

They will ask: 'Who made you aware of this?"

He will reply: 'I read Allah's book, believed in it, and considered it true, which is verified by Allah's word.'

"Allah establishes those who believe with the word that stands firm in this world and the next."

"The righteous man stays in his grave and is not alarmed or afraid. Then a crier will call from the Heavens, My servant has spoken the truth, so spread a bed for him from Paradise, clothe him in Paradise, and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see."



Hadeeth Shareef

Uthman Ibn Affan رضي الله عنه narrated that the Messenger of Allah ﷺ said, "Indeed the grave is the first stopping place for the Hereafter; so if one is saved therein, then what comes after is easier. And if he is not saved there, then what will come after is harder."

[Reported in At-Tirmithi, Ibn Majah, and Al Hakim].

What Causes Athab-ul-Qabr?

Based on the many Ahadeeth on this topic, the painful life in the grave can be caused by the following actions:

1. Disbelief.

The earlier ayah about Pharaoh and his followers, and the hadeeth narrated by Al-Baraa Ibn Azib, clearly show that Kufr, or disbelief, will lead to a miserable time in the grave.

2. Sinful Lifestyle.

This is a serious matter. If someone has the habit of committing sin, he or she may face punishment in the grave. Imams Al-Bukhari, Muslim, and others reported that the Prophet once heard the cries of two people as they were tortured in their graves. The Prophet said, that they were punished because of two great sins that they could have easily avoided. One of them used to have the habit of not purifying himself from urine when using the bathroom. The other used to gossip and hurt the feelings of others with his talk.

What Protects from Athab-ul-Qabr?

Rasoolullah ﷺ mentioned in various ahadeeth that there are ways to protect ourselves from Athab-ul-Qabr. The main two ways are:

1. Sincere faith.
2. Sincere and continuous obedience of Allah by avoiding sins and acts of disobedience.

According to the earlier hadeeth of Al-Baraa', believers and obedient people will enjoy their lives in the grave.

However, there are additional ways prescribed by the Prophet to protect oneself against the punishment in the grave, and these include:

1. Reciting Surat-ul-Mulk, or Tabarak every day.
2. Dying as a shaheed, or a martyr.
3. Guarding and protecting Muslim lands against enemies.
4. To keep saying the following du'aa':



Du'aa'

عن أبي هريرة رضي الله عنه قال: كان رسول الله ﷺ يدعو ويقول:

اللهم إني أعوذ بك من عذاب القبر ومن عذاب النار ومن فتنة المحيا والممات ومن فتنة المسيح الدجال .

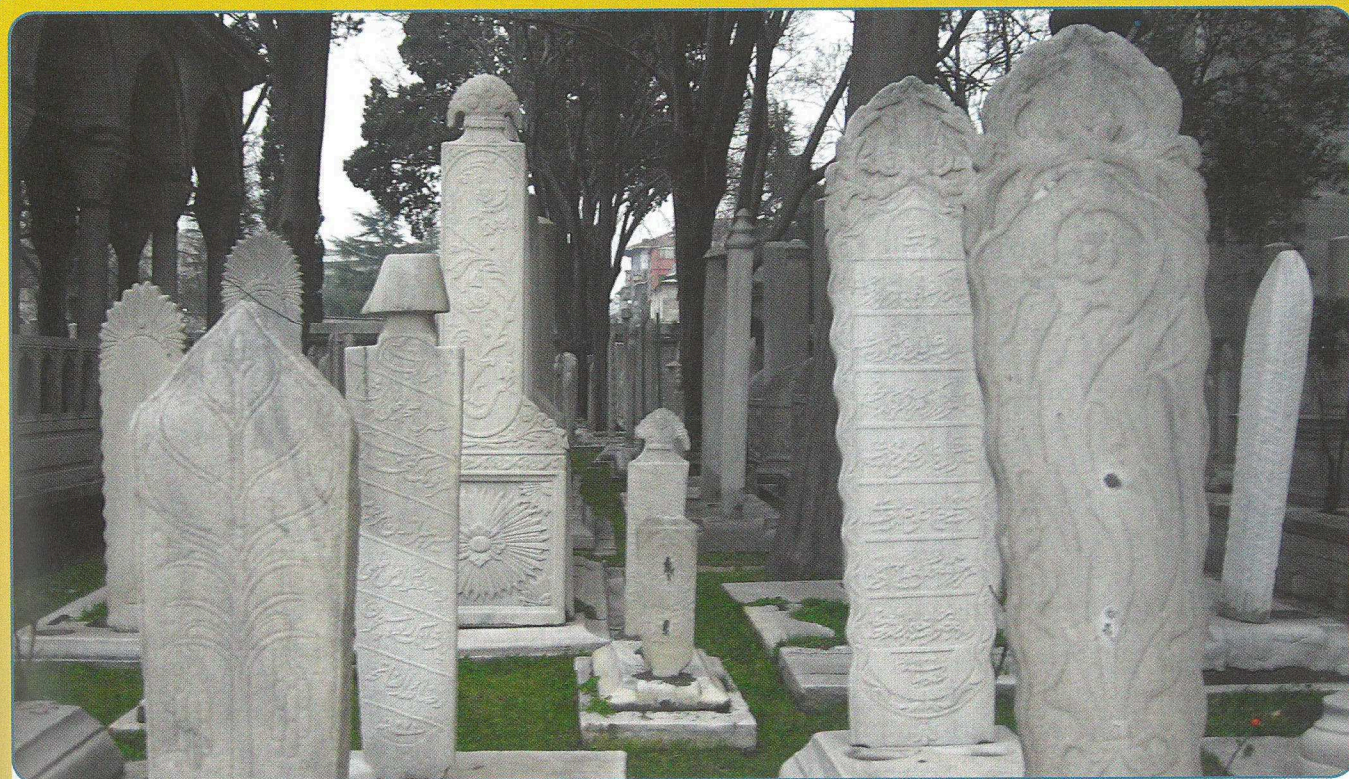
رواه البخاري

Abu Hurayrah narrated that Rasoolullah used to say this du'aa':

"O Allah, I seek your protection from the torture in the grave, the torture in Hell Fire, the trial of the False Messiah, and the trials of life and death."

Reported in Al-Bukhari

According to one narration of this hadeeth by Ibn Majah, the Prophet used to say this du'aa' also after the last tashahhud of every prayer, before he said the tasleem. Also, the Sahabi Abdullah Ibn Abbas said that the Prophet used to teach them this du'aa' as he used to teach them a surah in the Qur'an.



A graveyard in Turkey.

Visiting the Graves

Prophet Muhammad ﷺ encouraged Muslims to visit graves because it reminds people of death and the Hereafter. Rasoolullah used to visit the graves and shed some tears there. However, visiting the graves was not allowed in the beginning of Islam. The Prophet was afraid that people may say or do things that would anger Allah, or that they may not follow the right etiquettes. In other words, he was afraid that some people would end up worshipping the graves, or set up statues on them, like some pagans used to do in Makkah and elsewhere. When the Prophet became sure that Muslims had learned Islam very well, and such things would not happen, he allowed it, and encouraged them to visit the cemetery. Here are some Islamic ethics:

1. Following the Sunnah.

According to the Sunnah of the Prophet, we visit the graveyard for the following reasons:

(a) Remembering death and the dead, and

remembering that our destiny will be either Paradise or Hell. This is the primary purpose of the visit.

(b) Making du'aa' for the dead Muslims, praying for forgiveness for them. Among the du'aa's that may be recited are:

السَّلامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآخِقُونَ ،
أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

"Assalaamu 'alaykum ahl al-diyaar min al-mu'mineen wa'l-Muslimeen, Inna in sha Allah bikum laahiqaan, as'al Allaha lana wa lakum al-'aafiyah."

(Peace be upon you, O people of the dwellings, believers and Muslims, Insha Allah we will join you, I ask Allah to keep us and you safe and sound.)

(Reported in Muslim and Ahmad)

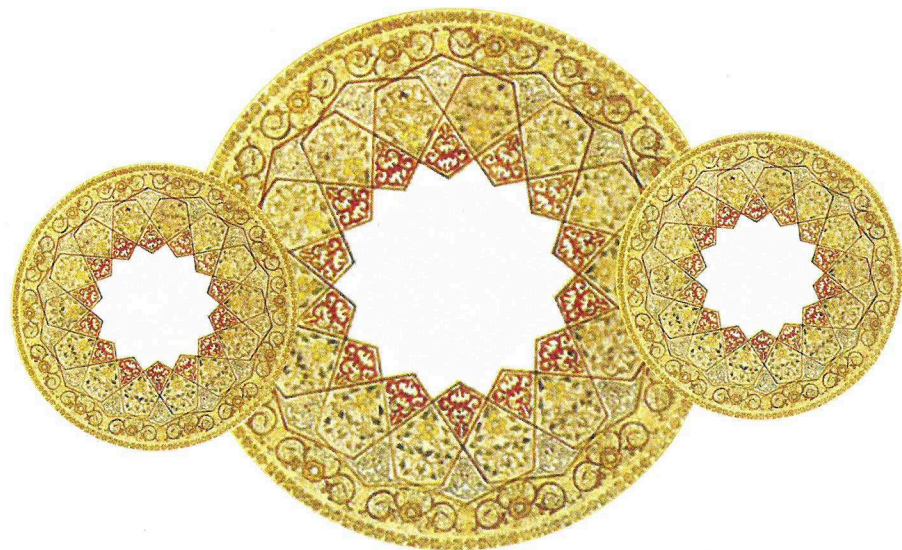
A'ishah رضي الله عنها reported: "Rasoolullah ﷺ went out one night, and I sent Baheerah

(her servant) to follow him and see where he went. She said, 'He went towards Al-Baqee' [the graveyard in Madinah], and he stood at the bottom of Al-Baqee' and raised his hands, then he went away.' Barreerah came back to me and told me, and when morning came I asked him about it. I said, 'O Rasoolullah, where did you go out to last night? He said, 'I was sent to the people of Al-Baqee', to pray for them.' [Reported in Musnad Ahmad]

Therefore, according to the Sunnah, the only thing we should do in the graveyard is to pay a humble visit, learn lessons, and make du'aa' for the dead and ourselves.

2. Avoiding Praying to the Graves, or Seeking their Blessings.

Some people go to the graves of prophets, sahabah, or scholars and perform prayers toward the graves and ask the dead to do good things for them. They also seek their blessings by touching the graves and wiping their faces and bodies. This practice is far from the Sunnah of the Prophet and is considered a bid'ah, or deviation. We should only follow the conduct of Rasoolullah in all things we do. Also a Muslim should only ask Allah for things in the form of du'aa. The dead will not benefit the living; only Allah does.



3. Respecting the Graves.

This can be shown by walking humbly, lowering the voice, and avoiding stepping or sitting on the graves while in the cemetery.

Imam Ibn Majah reported that 'Uqbah ibn 'Aamir رضي الله عنه said: "Rasoolullah ﷺ said:

'If I were to walk on hot coals or on a sword, or if I were to mend my shoes using my feet, that would be better for me than if I were to walk on the grave of a Muslim. And it makes no difference to me if I were to relieve myself in the midst of the graves or in the middle of the market-place [i.e., both are equally bad].

4. Avoiding Loud Weeping.

Although it is normal for people to cry at the gravesides, it is not recommended that they weep loudly or cry hysterically by the graves or even elsewhere. The Prophet once saw a woman who was weeping loudly by the grave and he advised her not to do that. That is why he once discouraged women from going to the graveyards. However, he later allowed all Muslims to visit the graves as long as they follow the right etiquette.'

CHAPTER REVIEW

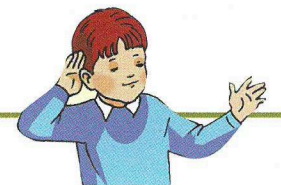
Projects and Activities

1. Visit a Muslim cemetery and make du'aa' for the Muslims who are buried there.
2. Write a 500-word essay describing your feelings and experience in the cemetery.



Stretch Your Mind

Suppose that a man drowned in the ocean and his body disappeared. Will he experience the life of the grave?



Study Questions

- 1 Define Al-Barzakh, Al-Qabr, Na'eem-ul-Qabr, Athab-ul-Qabr, Malak-ul-Mawt.
- 2 Find an ayah that hints to the punishment in the grave.
- 3 Write a hadeeth that proves that the punishment of the grave is true.
- 4 Describe some of the entertainment the believers will enjoy in the grave.
- 5 Describe some of the punishment the disbelievers, or the sinful, will suffer in the grave.

UNIT

B

CHAPTER

FOUR

The End of Time: Signs before the Day of Judgment

CHAPTER OBJECTIVES

- 1 Learn about the signs of "the Hour."
- 2 Recognize the Minor Signs of "the Hour."
- 3 Learn and memorize the Major Signs of "the Hour."
- 4 Explore what will happen when Ad-Dajjal appears.
- 5 Learn and memorize the Hadeeth on preparing for the Hour.

VOCABULARY

As-Sa'ah الساعة

Alamaat-us-Sa'ah علامات الساعة

Alamaat-us-Sa'ah As-Sughra علامات الساعة الصغرى

Alamaat-us-Sa'ah Al-Kubra علامات الساعة الكبرى

Al-Maseeh Ad-Dajjal المسيح الدجال

Ad-Daabbah الدابة

Ya'jooj and Ma'jooj يأجوج ومأجوج

Gog Magog

The Last Hour

Allah says in Surat-ul-Qamar: "The Hour (of Judgment) is near." [54:1]

You've probably read or heard of someone or another predicting that life will end in a certain year, or a given date. Nostradamus, a sixteenth century publisher of "prophecies," is famous for his predictions. He has somewhat cult of a followers but most scholars do not feel that there is credibility in his predictions. However, some people still tend to believe these false predictions, while others ask questions and get quite confused.

As Muslims, we should not be confused at all. We know that this world has been created by Allah, and it will be brought to an end only by Him. Eventually, it will be followed by a new world. The timing of the end of this world is known only to Allah. Even prophets and angels do not know when the end will occur. Therefore, it is a waste of time

and energy to speculate about something in the future that we will never know for sure. Allah says in Surat-ul-A'raaf:

"They ask you about the Hour, when will it come? Say: its knowledge is only with my Lord. None will reveal it at its time except Him... Its knowledge is only with Allah, but most of mankind does not know." [7:187]

As you have noticed in the ayah above, Allah called the end of time الساعة As-Sa'ah, or the Hour. This is the last hour in the life of this world - the hour in which the universe as we know it will be completely destroyed.

The Signs of the Last Hour

We do not know exactly when the last hour will occur. However, Allah and our Prophet have told us some of the signs which indicate that the end of this world is approaching. In the Hadeeth of Jibreel, we learned that Jibreel took on the form of a man and he asked the Prophet about Islam, iman, and ihsan. He then asked, "Tell me about the Hour." The Prophet ﷺ replied, "The questioned one (Prophet Muhammad) is not more knowledgeable about it than the questioner (Jibreel)." Jibreel عليه السلام said, "Then tell me about its signs." The Prophet replied, "That the slave girl shall give birth to her mistress, and that you see barefoot, naked, poor shepherds build tall buildings." (Reported in Saheeh Muslim.)

Prophet Muhammad told us about many more signs that indicate the nearing of the Hour. Scholars of Islam classified the signs of the Hour into minor and major signs:

1. Minor Signs

The minor signs are those that start occurring well before the Day of Judgment, and they are not very extraordinary.



▲ Prophet Muhammad predicted that people in Arabia would compete in building highrises before the end of time.

2. Major Signs

The major signs are those that will occur closer to the Day of Judgment, and they are very extraordinary.

Allah says in Surat Muhammad:

﴿ قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي خَشِيتُ أَن تَقُولُوا إِنَّا بَشَرٌ مِّثْلُكُمْ فَذُرُوا آلَاءَ مَا نَحْنُ بِمُخْبِرُونَ إِلَّا اللَّهُ إِنِّي أَخَافُ أَن يُبَدِّلَ مَا كُنْتُمْ تَعْمَلُونَ ۚ﴾ [24:23]

"What are they waiting for but for the Hour to come upon them suddenly? Its signs have already come. What good will their reminder be to them when it does arrive?" [47: 18]

The Minor Signs

(In no particular order)

The Prophet mentioned more than fifty minor signs of the Hour in many of his ahadeeth. Many of these signs have already occurred while others are yet to come about. However, we will learn a few of these minor signs in this chapter.

- The coming of the last Prophet, Muhammad (SAW). This has already happened of course. Prophet Muhammad once said: "I was sent near the Hour."

- The disappearance of knowledge and the appearance of ignorance. 'Abdullah Ibn Mas'ood رضي الله عنه said, "The Prophet said, 'Just before the Hour, there will be days in which knowledge will disappear and ignorance will appear, and there will be much killing.' " (Ibn Majah; also narrated by Bukhari and Muslim.)

- Killing, killing, killing. (Bukhari & Muslim) Killing and murders will increase.

- The leader of a people will be the worst of them. Leaders will rule according to their whims not according to the Qur'an and the Sunnah of the Prophet. (Bukhari & Muslim). Indeed, the leaders of the Muslim world today are more known for their political or military prowess rather than knowledge of Islam.

- The consumption of intoxicants will be widespread, (Bukhari & Muslim). This is referring to the consumption of alcohol, spir-its and other intoxicants. This is indeed wide-spread in today's world.

- Women will outnumber men, eventually fifty women to each man. (Bukhari & Muslim).

- Paying zakah (alms) becomes a burden and miserliness becomes widespread.

- Miserliness will be thrown into the hearts of people.

- People will treat a man with respect out of fear for some evil he might do.

- The last ones of the Ummah begin to curse the first ones.

- People will believe in astrology (in the stars).

- People will reject Al-Qadar (the Divine Decree of Destiny)

- Time will pass rapidly (Bukhari). Time will have no blessings.

- Good deeds will decrease. (Bukhari)

- The truthful person will not be believed and the liar will be believed.

- Men will begin to look like women and women will begin to look like men (Referring to transvestites).

- The appearance of Al-Mahdi. He is a great man and his name is Muhammad Ibn Abdullah, just like the name of Prophet Muhammad. He will spread justice in the world and encourage people to practice Islam.

Abu Sa'eed Al-Khudri narrated that the Prophet said, "The Mahdi will be one of my descendants; He will fill the Earth with justice and fairness just as it was filled with injustice and oppression, and he will rule for seven years." (Reported by Abu Dawud.)

The Major Signs

(in an uncertain order)

1. The appearance of Al-Maseeh-ud-Dajjal, the False Messiah: He will come claiming to be God holding Heaven and Hell. His purpose is to deceive people, and the unbelievers will follow him. He will have only one good eye, the other eye will be non-functioning. On his forehead there will be a sign saying "Kafir," or disbeliever. He will perform some miracles which will serve to deceive some people.

Prophet Muhammad ﷺ warned us, "Whoever hears about the coming of Ad-Dajjal should stay away from him because by Allah, a man could come to him thinking of himself as a strong believer, but then he will follow Ad-Dajjal because of the doubts he will spread." (Abu Dawud).

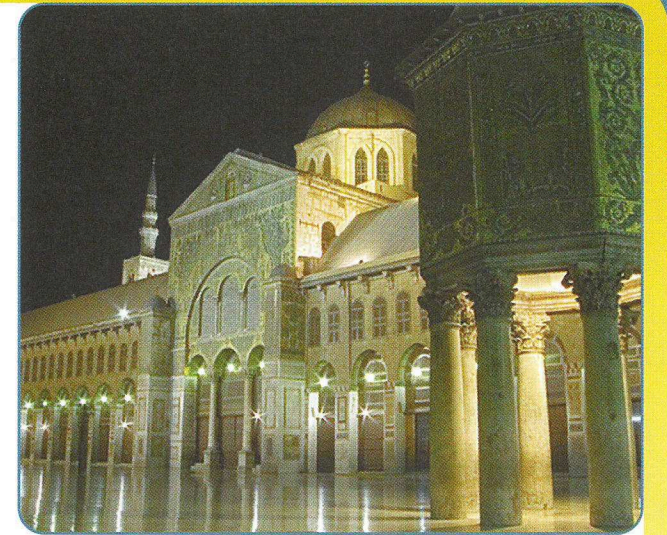
2. The return of Isa: Prophet Isa will come at the time of the Ad-Dajjal and Al-Mahdi. He will descend at the time of Salat-ul-Fajr on a masjid in Damascus, Syria. He will be of medium height, ruddy (or rosy) faced, and his hair will appear as if he has just taken a shower.

He will call people back to Islam and they will obey his call. He will also warn people against Ad-Dajjal and call them to fight him. He will fight the Dajjal and kill him. The People of the Book (Christians and Jews) will revert to Islam. During his stay on Earth, wealth will be super-abundant. He will forbid the eating of pig meat and kill the swine in support of this prohibition. He will stay for forty years on Earth and then die.

3. The Appearance of Ya'jooj and Ma'jooj (or Gog and Magog): Ya'jooj and Ma'jooj are two hidden tribes of people. They will break through a barrier that holds them back and ravage the Earth. They will drink all the water, destroy plants and animals and kill people. This will occur roughly around the time of the second coming of Prophet Isa ﷺ. Prophet Isa and the believers will seek refuge in the mountains because they will be extremely outnumbered by the tribes of Ya'jooj and Ma'jooj. Finally, Allah will send to them a type of worm or insect that will wipe them out.

4. The Appearance of the Daabbah (The Beast): A strange beast will come and call people back to Islam. Some will be receptive to the call while others will reject it. The believers will then have a sign on their foreheads that says: "Believer," while the disbelievers will have a "Disbeliever" sign. The exact description of the animal is unknown.

5. Three huge earthquakes: These major earthquakes will damage a great deal of the Earth. One will occur in the east, another in the west, and the third will be in the Arabian Peninsula.



Omayyad Mosque in Damascus, Syria.



Aftermath of an earthquake.



6. The Smoke: Smoke will appear all over the Earth that will cause believers to catch something similar to the common cold, whereas the unbelievers will be hit harder by it. Finally, a cool wind will come and cause all the believers to die. This will leave only the unbelievers on the Earth, to then witness the Last Hour.

7. The sun will rise from the West: This is a major extraordinary sign that indicates that the world has almost reached its end. Allah created the sun and always made it rise from the East. However, at the end of time He will reverse this process making it rise from the West. Once this happens, Allah will not accept the repentance of the disbelievers: it will be too late for them.

After all of these signs come into effect, the Angel Israfeel will blow a trumpet for the first time, upon an order from Allah. At this time, only the disbelievers will still be on Earth. Then, the "Last Hour" will be upon them, and the whole world will be destroyed.



Anas Ibn Malik narrated that the Prophet ﷺ said:

"The Hour will not come until no one on Earth says 'La ilaha illa Allah'." *Reported by Imam Ahmad*

Selected Hadeeth The True Messiah and the False Messiah

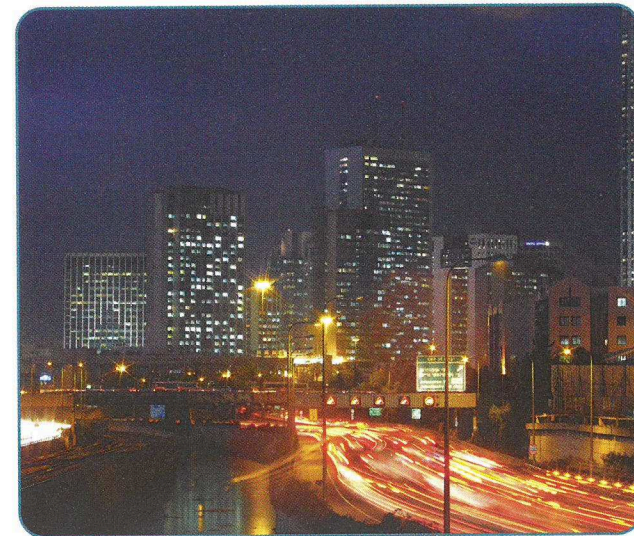
Al-Nuwas ibn Sam'aan said, "One morning the Prophet ﷺ spoke about the Dajjal. Sometimes he described him as insignificant, and sometimes he described him as so dangerous that we thought he was in the clump of date-palms nearby. When we went to him later on, he noticed that fear in our faces, and asked, 'What is the matter with you?' We said, 'Oh Messenger of Allah, this morning you spoke of the Dajjal; sometimes you described him as insignificant, and sometimes you described him as being so dangerous that we thought he was in the clump of date-palms nearby.'"

"The Prophet ﷺ said, 'I fear for you in other matters besides the Dajjal. If he appears while I am among you, I will contend with him on your behalf. But if he appears while I am not among you, then each man must contend with him on his own behalf. And Allah will take care of every Muslim on my behalf. The Dajjal will be a young man, with short, curly hair, and one eye floating. I would liken him to 'Abd al-Uzza ibn Qatan. Whoever amongst you lives to see him should recite the opening ayat of Surat al-Kahf. He will appear on the way between Syria and Iraq, and he will create disaster left and right. O servants of Allah, adhere to the Path of Truth.'"

"We asked, 'O Messenger of Allah, how quickly will he walk upon the Earth? He said, 'Like a cloud driven by the wind. He will come to the people and call them (to a false religion), and they will believe in him and respond to him. He will command the sky to rain and it will rain. He will command the Earth, and it will produce crops. After grazing on these crops, their animals will return with their udders full of milk and their flanks stretched. Then he will come to another people and will call them (to a false religion), but they will reject his call. He will leave them and they will suffer famine and will possess nothing in the form of wealth. Then he will pass through the wasteland and will say, 'Bring forth your treasures, and the treasures will come forth, like swarms of bees. Then he will call a young man brimming with youth; he will strike him with a sword and cut him in two, then place the two pieces at a distance between an archer and his target. Then he will call him, and the young man will come running and laughing.'"

"At that point, Allah will send the Messiah, son of Mary, and he will descend to the white minaret in the east of Damascus, wearing two garments dyed with saffron, placing his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from it, and when he raises his head, beads like pearls will scatter from it. Every disbeliever who smells his fragrance will die, and his breath will reach as far as he can see. He will search for the Dajjal until he finds him at the gate of Ludd (A town in Palestine)*, where he will kill him."

"Then a people whom Allah has protected will come to Jesus, son of Mary, and he will wipe their faces (i.e. wipe the traces of hardship from their faces) and tell them of their status in Paradise. At that time Allah will reveal to Jesus: "I have brought forth some of my servants whom no one will be able to fight. Take My servants safely to Al-Tur (A mountain in Sinai, between Egypt and



▲ The city of Ludd in Palestine where Prophet Isa will kill Ad-Dajjal at the end of time

Palestine)."

"Then Allah will send Gog and Magog, and they will swarm down from every slope. The first of them will pass by the Lake of Tiberias (a lake in Palestine), and will drink some of its water; the last of them will pass by it and say, "There used to be water here." Jesus, the Prophet of Allah, and his companions will be besieged until a bull's head will be dearer to them than one hundred dinars are to you nowadays."

"Then Jesus and his companions will pray to Allah, and He will send insects that will bite the people of Gog and Magog on their necks, so that in the morning they will all perish as one. Then Jesus and his companions will come down and will not find any nook or cranny on Earth that is free from their putrid stench. Jesus and his companions will again pray to Allah, Who will send birds like the necks of camels; they will seize the bodies of Gog and Magog and throw them wherever Allah wills. Then Allah will send rain that no house or tent will be able to keep out, and the Earth will be cleansed until it will look like a

mirror. Then the Earth will be told to bring forth its fruit and restore its blessings. On that day, a group of people will be able to eat from a single pomegranate and seek shelter under its skin (i.e. the fruit will be so big). A milk camel will give so much milk that a whole party will be able to drink from it; a cow will give so much milk that a whole tribe will be able to drink from it; and a milk sheep

will give so much milk that a whole family will be able to drink from it.

At that time, Allah will send a pleasant wind that will soothe them even under their armpits, and will take the soul of every Muslim. Only the most wicked people will be left... then the Last Hour will come upon them."

(Reported in Saheeh Muslim)

HOW TO PROTECT ONESELF FROM THE DAJJAL

The Prophet ﷺ has shown us how to protect ourselves from the Dajjal.

1. Du'aa' Before the End of Every Prayer.

Prophet Muhammad ﷺ encouraged the Muslims to seek refuge with Allah from the Dajjal in every salah. He, himself, used to say the du'aa' you learned earlier at the end of each prayer. after the last tashahhud, which means, 'Oh Allah! I seek your protection from the punishment of Hell and from the punishment of the grave, from the trials of life and death, and from the deceit of Ad-Dajjal.' (Muslim)

2. Reading the Last Ten Ayaat of Surat-ul-Kahf.

Prophet Muhammad ﷺ told us, as reported in *Sahih Muslim*, that whoever lives to witness Ad-Dajjal, let him memorize and recite the last ten verses of Surat-ul-Kahf (Chapter 18), and he will be protected from the Dajjal.

3. Staying in Makkah and Madina.

Prophet Muhammad ﷺ said, 'There will be no town the Dajjal will not invade, except Makkah and Madinah, for all of their gates will be guarded by angels.' (Bukhari and Muslim). So, it is there that Muslims will be safe from the Dajjal.

Hadeeth Shareef

عن أنس رضي الله عنه قال أن رجلاً سأل رسول الله ﷺ عن الساعة فقال: متى الساعة؟ قال: وماذا أعددت لها؟ رواه مسلم

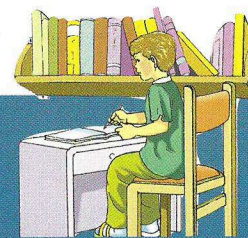
Anas رضي الله عنه narrated that a man came to Rasoolullah and asked: "When is the Hour?"

The Prophet ﷺ answered: "What did you prepare for it?"

CHAPTER REVIEW

Projects and Activities

1. Make a poster of the minor and major signs of the Hour.
2. Write a 500-word profile of the following cities: Damascus and Ludd.



Stretch Your Mind

1. What are the differences between the minor and major signs of the Hour?
2. What is the most important of all major signs of the hour, in your opinion?



Study Questions

1. What is the Hour? Why is it called so?
2. What are the major signs of the Hour?
3. List ten of the minor signs of the Hour?
4. What will Prophet Isa do at the end of time?
5. Describe why Al-Maseeh-ud-Dajjal is so dangerous at the end of time.
6. What are the things that will help protect us if we witness the times of Al-Maseeh-ud-Dajjal?
7. What is special about the sun rising from the West?

